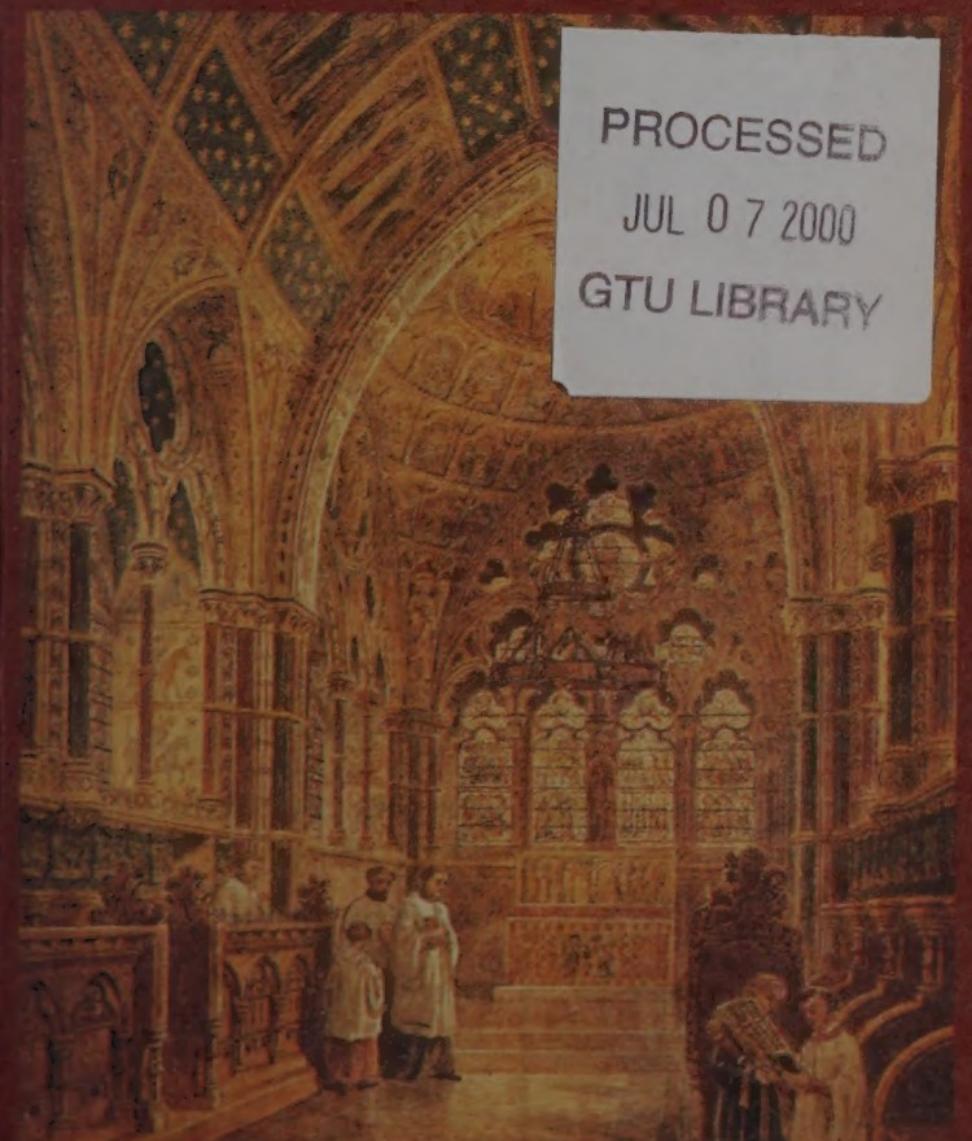




The Anglican Digest

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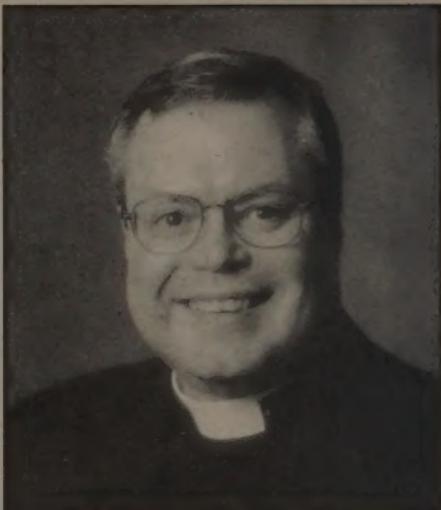
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TAD's editor since 1986 was awarded an honorary doctorate this spring from Blackburn College in Carlinville, Illinois. Canon Barbee has served the Church in a number of capacities in his 25 years as a priest – as founding vicar of Grace Church, Siloam Springs, and St. Theodore's Church, Bella Vista, Arkansas; as interim rector of St. Mark's Church, Little Rock; and from 1981-1995 as associate rector of the Church of St. Michael and St. George, St. Louis, serving as interim priest-in-charge 1990-1991.

In 1995, he began his present association with the Cathedral in Birmingham, of which he was made canon in 1998. He is co-author (with Paul Zahl) of *The Collects of Thomas Cranmer and Saints of the English Prayer Book* and has been director of The Episcopal Book Club since 1989.

THE CHURCH'S CHANGING SEASONS

We keep track of time and annual seasons by using calendars that provide us with opportunities to observe, commemorate, and celebrate certain events or special occasions. The Christian liturgical year, which varies among the Churches, provides recurring opportunities to acknowledge and celebrate the Christian Faith in worship.

The Church year as we know it today developed gradually over several hundred years. Many of its roots can be traced to Judaism, the religion of Jesus. The first half of the annual calendar focuses on the life of Christ (Advent, Christmas, Epiphany, Lent, and Easter – through and including the Feast of Pentecost).

The second half – in which we are presently – points to the continuing work of Christ, by the Holy Spirit, in the life of the Church. This period begins with the Sunday after Pentecost ("Trinity Sunday") and concludes with the "Last Sunday after Pentecost." During this season the teachings of Christ are emphasized rather than events in

his life. Some liturgical scholars divide and interpret the year a bit differently.



According to the Prayer Book (pages 176 and 228), the Church is now in "The Season after Pentecost" or "Whitsuntide" (popularly but inaccurately called the "Pentecost Season"). Listed for each Sunday is a "proper" (from the Latin *propria*, belonging to). An ancient Christian custom, the propers of the day include the appointed Collect, Psalm, readings from Scripture, and the proper preface.

*The Rev Canon Richard Nolan
Church of Bethesda-by-the-Sea,
Palm Beach, Florida*

BLAME

3rd grader to teacher: "It all started when he hit me back."



OBSERVATIONS ON AUSTRALIAN ANGLICANISM

This message is being written from Melbourne, Australia, where I am concluding a two-month lecture tour while on sabbatical from General Seminary. In Sydney, Perth, Adelaide, Melbourne, and Newcastle, I have preached and spoken many times, and also written and studied, but these are observations and not a travelogue.

Australia, and Australian Anglicanism, organized nationally and independently of England, are even more recent phenomena than the United States of America and the Episcopal Church, and they are developments that did not come about by violent revolution as in our own

country. Australia's Anglican church was constituted nationally only in the year 1962, the date of its formal constitution. Although Anglicanism was disestablished in Australia as early as 1831, it still remained "The Church of England in Australia and Tasmania" until 1981, when it became "The Anglican Church of Australia." Its chief bishop is called the Primate. (Australians are careful to accent the first syllable in ecclesiastical usage of this word. For them to accent both syllables equally as we sometimes do is to signify a large primeval beast! They do not, like us, use either accentuation interchangeably with either meaning).

Their Primate is elected, for life until retirement, by an electoral college that includes all diocesan bishops and 24 elected representatives of clergy and laity, and is usually chosen from among their five metropolitan archbishops (Sydney, Melbourne, Perth, Adelaide, and Brisbane). Sydney is the oldest, largest, wealthiest, and most powerful of their metropolitical sees: the lowest Anglican diocese in the world in churchmanship, nearer in theology to Calvinism than even to Lutheranism, most of its clergy

calling themselves ministers rather than priests, its membership the fastest growing of any Australian diocese, and its influence spreading especially among the young.

One need hardly add that there are other churches in Australia besides the Anglican. The Roman Catholic Church is experiencing a conservative backlash, instigated by the present sovereign pontiff, to which his church is also being conformed in most places, and the great hopes of Anglican-Roman Consultation are fading here as elsewhere. The Lutherans in Australia are mostly of the Missouri Synod variety, and have tended to stand off from ecumenical involvement in Australia. The Uniting Church, as its calls itself, which is composed of the members of the former Methodist, Presbyterian, and Congregational churches, to its embarrassment and contrary to its predictions, is actually decreasing in numbers since it began to unite - which may well indicate a warning for any such attempts in the U.S.

My experience of the Australian Church is of course limited to two months and five cities and very little encounter with the evangelical wing (although I did lecture in Moore College, Sydney, its premier

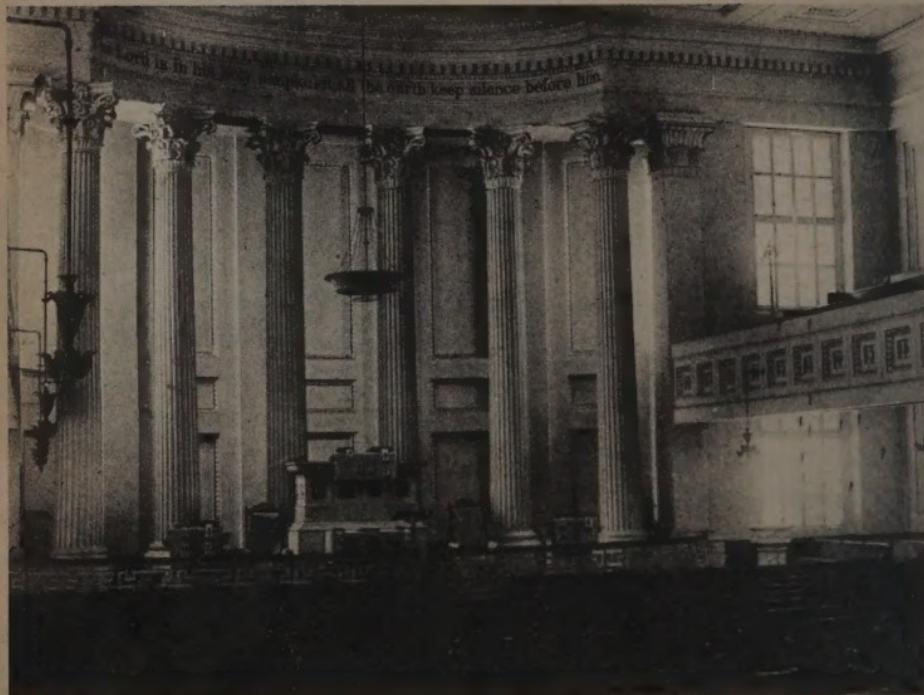
seminary, which is booming but has many non-Anglican students). At least from what I have seen, there appears to be more liturgical variety in the Anglican Church in Australia than we have in the U.S. Although the 1662 English Book of Common Prayer remains in some sense "official" and is still used in some places, there are two other prayer books, native to Australia, that are now much more common.

In spite of the greater variety and permissiveness of Australian Anglican worship, my impression has been that in Australia priests, and especially bishops, are more diligent at the Daily Office than is true in America, and regular participation in it has been the deepest and most satisfying experience of worship for me during my time in Australia. It is on these words of prayer, which I shall remember, that I conclude my observations of the church in the land down under.

*The Rev. Dr. J. Robert Wright,
President, The Anglican Society
in The Anglican*

KYRIE ELEISON

The only Greek words that most Episcopalians can recognize besides gyros and baklava.



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WHERE'S WALDO?

The photograph on the facing page is of the interior of St. Paul's Episcopal Church, Richmond, around 1890. St. Paul's, which was designed in 1843 by Thomas Somerville Stewart, is a famous church in American history. There Jefferson Davis was informed during Sunday morning service of General Grant's final advance on the Confederate capital.

But here is a game for our readers. What is wrong with this picture? And what is right with it?

If you are a more "catholic" Anglican, you might answer as follows. What is wrong with this picture? I'll tell you what's wrong with it. Everything is wrong with it! In the first place, it looks like First Baptist. The pulpit is a central rostrum. The altar is a totally overshadowed little table. And where are the candles? Where is the cross? Where are the flowers? And what's this with the clergy seats facing the congregation? OK, so it's high-class Baptist with Corinthian columns. But is it Anglican? Nay, Nay.

If you are a more "protestant" Anglican, you might answer the question differently.

What's wrong with this picture? Well, honestly, not too much. But take a look at the hangings. They're all over the place, and the lettering: it's so disproportionately large. Looks kind of 1970s to me! (Have a Nice Day.) The visible centrality of the Word is encouraging, but is the altar guild maybe a little embarrassed about the arrangement of the furniture such that they have got to cover everything in damask?

Where's Waldo? Where are our readers with this quite astonishing picture that is worth ten thousand words? What it conveys is the thorough difference between the sensibility among the mid-19th century Episcopalians who conceived and built this church, and most of us. Interestingly enough, it was "made over" in 1890, the pulpit replaced and moved to the side, the altar placed at the center of all the sight lines. Can you imagine such a dramatic sea change in attitude?

Just goes to show you: "Protestant Episcopal" has meant different things to different people.



*Photograph courtesy
Valentine Museum
Richmond, Virginia*

THE VALUE OF SCRIPTURE

It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves, and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of Manna or a cruse of oil, which were for memory only, or for a meal's meat or two; but as it were a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome food against traditions; a physician's shop (St. Basil calleth it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirit; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God,

not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of Salvation, the effects light of understanding, stableness or persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

From the Preface to the Authorized [King James] Version.

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MOZART AND THE TRINITY

Never has a composer been more felicitously named, and, from my own point of view, more appropriately. Bach is the Father, Beethoven is the "lover of God", Mozart is the Holy Spirit of music.

I remember when someone first pointed out to me the beautiful succession of Sundays leading up to Trinity Sunday: Rogation Sunday, supremely a feast of God the Father, whom we invoke as the creator and providential sustainer of all things; Ascension, supremely a feast of Jesus, the Christ and the exalted Son of God, our advocate and intercessor; and Whitsunday, the celebration of a new incursion of the eternal, life-giving Spirit amongst us. Then Trinity Sunday comes, when it all is seen together, a single spiritual substance which celebrates the absolute unity of the one, sole, and unique God.

St. Augustine says that the Holy Spirit is the love with which and in which the Father and the Son love each other I suppose it is a mere accident of birth, and nothing to do with providence, that

Mozart comes between Bach and Beethoven, and is the bond uniting them for us. In any case, his is the music of the spirit. Karl Barth says that Mozart's music has no purpose beyond itself: it merely sings and plays. He goes further and imagines a heavenly concert, when the angels play for God *en famille*. Then, he says, they play Mozart, and then God the Lord is especially pleased to hear them. Mozart's music is pure love, the most heavenly and mysterious sounds ever to fall upon our ears. His music is what old Calvin would call an "uncovenanted mercy", an absolute gift of grace. As such, it is supremely an evidence of the Holy Spirit.

And so the Trinity of music is complete, just as the Trinity itself abides whole and complete as God. While we are playing with these ideas, two further considerations occur to me.

Just as there are three musicians who pass beyond our categories and escape our judgments, who are objects of "prescriptive veneration", so there are three poets known to us who likewise are outside the range of ordinary comparisons, and define the form of poetry for us as absolutely as

the three Persons define the Nature of the one God. They also correspond, in the most profound and remarkable way, to the three absolute musicians, both in certain methods of working and in the peculiar content of their work. Homer is Bach – preoccupied with number and measure, proportion and the grandest articulation; from his day until now the absolute geometer and undisputed father of poetry. And Dante is Beethoven – a seer and



a pilgrim and a moralist, whose experience comprehends suffering and hell, but ends in the transcendent,

on the spiritual heights, with the vision of God. Shakespeare is our Mozart – the most passionate and comprehensive “lover of the brethren”, the friend and interpreter of all the rich range and variety of human nature, angelic in his fantasy and pleasure.

These three poets, so like the three great musicians, are likewise absolute. They do not abide our questions. They are simply there, part of the givenness of things. I suppose it is a mere accident of history that

Shakespeare comes last, proceeding from the Father and the Son. If the three musicians suggest the internal relations (“subsistent”, they are called) of being, the three poets suggest the order of our experience in history: we come first to know the Father, then the Son, and finally the Holy Spirit, known to us from both. If this has any meaning for a discussion of the *filioque*, well, so be it.

Last of all, I think we ought to reflect that only in the Christian West has music appeared in the form we are celebrating. To be sure, all civilizations invent tunes and rhythms. But nowhere except in central Europe has there been anything like the music we know. All civilizations have painted, built buildings, sculpted, and written poetry, some of which we still wonder at. Only in the Christian West – emerging from the Greek modes and the songs of the Synagogue; set in order by Ambrose and Gregory; then growing and maturing for a thousand years until 1500; coming to a kind of perfection between 1700 and 1825, roughly the working life of Bach, Mozart, Beethoven, and, miracle of miracles, of Handel,

Haydn, and Schubert also – only here has there been such music. Next to the revelation of the truth of the Being of God, the provision of this music is the greatest continuing grace of the Holy Ghost in and through the Church. The gift has been unique. It also appears to be at an end. That is, of course, for none of us to say, for none of us knows. What we do know is that we will not come with empty hands when, despite all their horrors, our Christian centuries are judged by God. We will do best in that day not to argue, but to play a tune.

*The Rev. William H. Ralston
St. John's Church
Savannah, Georgia*

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NO KIDDING

From St. Andrew's Church, Clawson, Diocese of Michigan, comes this news. The Rev. Harry T. Cook II, in his parish newsletter, announced to his parish that they would be "giving up the Creed for Lent". He said that The Nicene Creed would be omitted in all services during that season of the Church Year and replaced with "an open time of three-to-four minutes during which we will be invited to reflect silently upon the reading

 and homily and then to respond aloud or in writing to what has been heard". He proclaims that the Creed instructs us, "Queen of Hearts-like", that Jesus was (past tense?) "truly God and truly man".

"We will not have the time-bound terms of a 1,675-year-old credal statement to hide behind during this coming Lent. We will be required to respond...in our own thoughts/words/or actions – or not at all."



Be kind, for everyone you meet is fighting a great battle.

Philo of Alexandria



KNOCK, KNOCK

This happened in my diocese of southwestern Brazil. A man knocked on the door of the priest's house. "I need money." The priest was a little circumspect. "What do you want the money for?" "To buy medicine for my child." The priest had heard that one before. "Do you have the prescription?" The man showed the prescription. The priest said, "Come back in one hour." He took the prescription, went and bought the medicine, and was waiting for the man "Thank you very much! God bless you!" "No, no, no, I want to go with you to your home." This was a very circumspect priest. "He could still sell the medicine, get the money and buy drink, or drugs, or..." he thought to himself. "But it's so far from here." "That's all right."

They drove in the priest's car to a very poor village of about fifty families, not white, not indigenous, just poor mixed, despised by either side, many children, no employment, no electricity, no water, no sanitation. The priest returned many times to that vil-

lage, he taught them to bake bread, to plant a kitchen garden, to petition city hall, to found a school; he changed the life of that village. Recently I received nearly forty of their adults into the Church and they've got a church school going. This is mission: answering a knock on the door.

Lambeth Report

VIA MEDIA

The Anglican Church, whilst not claiming to be the definitive form of Christianity, has the advantage of maintaining the faith and order of the ancient Catholic tradition, as well as the freedom and evangelical spirit of the Protestant tradition. The Anglican *via media*, or middle way, has encouraged the growth of tolerance, freedom and generosity of spirit. We are not a coercive institution but depend on friendly persuasion. Within our decision-making structures we know, most of the time, how to argue and fight fairly. We are also an inclusive church, welcoming those whose faith is fragile and uncertain, as well as those whose faith is strong and heroic.

The Rt. Rev. Brian Davis

The Way Ahead

GOD SHED HIS GRACE ON THEE

I write these words on the last Fourth of July of this century. World War II was still underway when I was born. Everyone I knew as a young child remembered the war and had known someone who did not return from it. As I heard my elders reminisce, I came to see the war as a noble, selfless act on my country's part, America's finest hour. Then, after the war, America had helped defeated nations reconstruct their shredded societies. Moreover, the 1950s were a self-confident and prosperous time at home. As a grade-schooler, and as a budding young Christian, I was proud to be an American.

But then I came of age – at a time of multiple assassinations, a morally ambiguous war, and a President who said "I am not a crook," but was one. Cynicism took root in my soul. As a young adult, and as an increasingly committed Christian, I felt ashamed to be an American. But that, too, has now passed, and I have reached an age when I can look back on over half a century and see that

things are more complex than either of those earlier moods admitted.

I am once again proud to be an American, though my pride is less naïve than it was 45 years ago. Never again will I think of any nation as entirely noble (or entirely wicked). I know what is wrong with America – our preoccupation with violence, the hedonism of the shopping mall culture, declining sexual morality and family life, our idolizing of youth, our insensitivity to the poor, our squandering of God's planet, and more. But there is also much that is right with America, many things in our national history and character for which to give thanks.

As one of the world's most religious nations, we take God seriously. Yes, religion can



be manipulative, even mean at times, and some people go to church for the wrong reasons, but most of America's churches are filled with people genuinely seeking God – and they usually find God there. Most churches preach love and forgiveness, and they practice what they preach. That

millions of Americans are found on their knees once a week in public (and more often than that in private) doesn't make American perfect, but it does unleash a power that makes America better.

We strive to eliminate bigotry. Yes, some Americans are bigots, but we are moving, slowly but surely, to erase laws and customs that discriminate on the basis of race, religion, sex, and sexual orientation. This comes, I believe, from the Christian faith in which many Americans are still schooled, a faith which regards every person as a child of God. We seek to be a nation where the dignity of every man, woman, and child is honored and where all have access to housing, education, employment, and justice.

We welcome the oppressed. Throughout our history, we have afforded hope and opportunity to

the destitute and persecuted of the world, and in our best moments, we still do. Our record is far from perfect – sometimes we have ourselves been the persecutors, enslaving Africans and

nearly exterminating native Americans. But we have, eventually, repented and sought to rectify wrongs we had committed.

Many millions of Americans work hard, study hard, love their families, respect their neighbors, give to the needy, deal honestly and live peaceably with all, care for the environment, and seek to make their communities better places. It is these Americans who define our national character, not the few whose transgression of these norms makes the headlines and news shows. That we do not always live up to our highest ideals merely attests that we are human, but that we always try to live up to them is cause for celebration on this and every Independence Day.

*The Rev. Richard H. Schmidt,
Rector, St. Paul's Church,
Daphne, Alabama*

JOY

"The best argument for Christianity is Christians – their joy, their certainty, the completeness. But the best argument against Christianity is also Christians – when they are somber and joyless, when they are self-righteous and smug, when they are narrow and repressive. Then Christianity dies a thousand deaths."

C. S. Lewis



TRACTS FOR THESE TIMES

The Church in our day needs to be recalled to its true identity as the expression of the gospel, for the Church is the Body of Christ. One of the marks of that divine community is unity and oneness. How often do we hear today the emphasis on diversity. But there is no virtue in diversity. Diversity is the human condition, which leads to alienation, separation, brokenness, divisiveness, and destruction. The Church Catholic is really a motley group of people who have nothing in common except Him in whom they hold all things in common, Jesus Christ. Diversity is given. We are all different. But one of the prime characteristics of the Church is what Luke calls, "togetherness" and what Paul calls being "members one of another." The Church is meant to be a sign in the world of the real presence of Christ. Hence the Church is One, Holy, Catholic and Apostolic, His mystical body, the outward and visible expression of the Word, the Message of God, and of the



Lord Himself, the Messenger. Yet, the Church in its very human form needs constant renewal and revitalization. In seeking renewal it is always good to return to the Scriptures and to the Fathers. Thankfully the writings of the early Church Fathers are readily available today.

In reading them, three emphases are compelling: the emphasis on continuity, on coherence, and on sacramentality. These same emphases are echoed in the writings of Anglican divines, and expressed in the Anglican emphasis on continuity, comprehensiveness and the sacramental principle expressed in worship and sacraments. Continuity is not only historical and geographical, but continuity in apostolic teaching. The

essential faith of the Church flows through the centuries, and so we ought to be heirs and image of the primitive Church. "Christ the same, yesterday, today, and forever."

The Christian faith is not a cafeteria of many truths to be picked and chosen from, but the tremendous gift of God in its wholeness to be entered into, explored, and lived, with faith and wonder, rejoicing in the various connections interwoven into the one holy Catholic Faith. Christian orthodoxy fits together into a marvelous whole.



In other words, it makes sense, though as mystery, it is never fully comprehended or understood. For ultimately it is all about God, about God in Christ Jesus.

The Fathers not only emphasized continuity and coherence, but the sacramental principle.

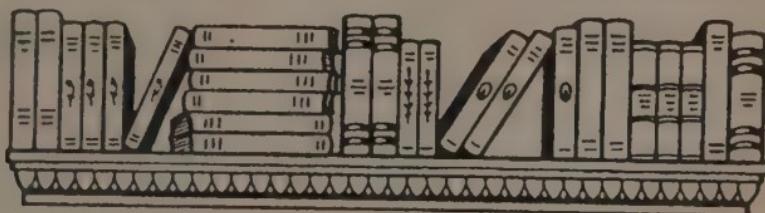
Through the Sacraments we encounter the living and true God, through divinely appointed

signs, which effect what they signify. We are made members of Christ through baptism. Through the Eucharist we become what we are, the Body of Christ, and we are fed by his life-giving Body. All of life is sacramental, but through specific means of grace, the holy mysteries, we are privileged to share the life of God, that "He may dwell in us, and we in Him." The Church is herself, sacrament, sacrament of Christ in the world, as Christ is, in His humanity the Sacrament of God for us. A sacramental faith issues in a life lived in and through Christ, a life style called Christ-likeness. Christianity is not about something, but about somebody. It is Jesus. We were born not for ourselves, but to belong to another, to be possessed, to be owned, all by God. Through Word and Sacrament we become one in Him, and He dwells in us.

The Church is called today to renew and rediscover her identity in terms of continuity, cohesion and sacramentality, for surely we need theological coherence and sacramental assurance for mission and ministry in this new century and third millennium.

*The Rev. Richard Cornish Martin
St. Mark's, Charleston*

CREAM OF THE CROP



THREE recent selections of the EPISCOPAL BOOK CLUB are still available as choices for new or gift memberships in the Club: *The Unknown God: Searching for Spiritual Fulfillment*, by Alister McGrath, principal of Wycliffe Hall, Oxford University, is intended for all those who are seriously feeling their way toward spiritual understanding. (Available separately for \$18, postpaid; \$14 to EBC members.)

The Christian Moral Life: Practices of Piety, by Timothy F. Sedgwick, professor of Christian ethics at Virginia Theological Seminary, Alexandria, takes a reverent look at Christian ethics rooted in prayer, worship, and service, and provides an ideal introduction to the subject. (Available separately for \$15, postpaid; \$14 to EBC members.)

The Daily Book of Common Prayer: Readings and Prayers through the Year, compiled by Owen Collins (the pen name of an Anglican priest who works in a Christian literature ministry), is an ideal spiritual guide through the Christian year, at bedside at home or when traveling. (Available separately for \$15, postpaid; \$14 to EBC members.)



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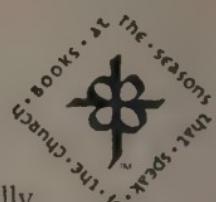
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A PLACE TO STAND

Archimedes, the great mathematician and inventor, is believed to have said, "Give me a place to stand, and I will move the earth". He, the founder of theoretical mechanics, was talking about the law of the lever, the concept of the center of gravity: in order to move anything, one has to stand some-where, at a precise location, to exercise maximum leverage. That was in the third century BC.

What is true in mechanics, seems to be increasingly doubtful in the public arena. Once upon a time, people had all the answers; then the answers were subjected to scrutiny, and were found wanting. Then, with Einstein, began the insight that all answers are relative: they depend on the observer (his age, gender, class). Recently, even the questions we have were exposed as being conditioned by who we are. If there are so many possible answers to life's questions; if even the questions cannot be shared with everyone, what's the use of thinking at all? An article in *The Washington Post* called the 1990s the decade of "Whatever", a time

of indifference, of shrugging one's shoulders, of not giving a whit about either questions or answers to anything. Pollsters seem alarmed about the ever-growing number of "undecided", "don't know", "no opinion" replies to their questions.

Taking a stand to move things, that's almost frowned upon, a kind of synonym with "opinionated" or "inflexible", "closed-minded". Taking a stand, in a fast-moving world, which, at the wink of an eye, discards the "truths" of yesterday, seems a waste of time to many. Better keep an open mind, settle nothing, float eternally, come down on no side: politicians, pedagogues, and preachers alike find that often the safest route to travel.

By embracing all positions, we embrace none; by listening to everyone, we listen to nobody; by relativizing all questions and answers we stop asking altogether.

Is there really no place to stand on? Are there neither questions nor answers we can use as a platform from which to move the world? In the months to come we shall, in our Sunday School series, explore a long-neglected

document found in the Book of Common Prayer (pp. 867-876): the Thirty-Nine Articles. Although they are more important in the Church of England, they still form the bedrock upon which the Episcopal Church of America is resting. They attempt to single out 39 issues of importance, issues which are of supreme importance for anyone professing to follow Christ. Some of the answers are classic and definitive; others are so vague as to allow multiple interpretations; others again are clearly dated. But they give us a place to start and move the world; they are markers in unmarked territory, guideposts on our spiritual journey.

*The Rev. Dr. Georg Retzlaff
The Church of the Ascension
Hagood, South Carolina*

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MORNING PRAYER

Sparrows stir
In first light,
Brown tufts
 In a row
 Of gray mist.
Proper and plain
Like low church
 Presbyterians,
Preparing to don
Geneva gowns.
 Radiant shift,
 The blush of
 Bright dawn-
Pearls in the sky.
 Vapors lift
 In soft smoke
 Veils.
Sparrows ruffle
 In quiet puffs,
Quakers perhaps?
Sudden splendor,
 Of illumination.
 Sparrows trill
 Sixteenth notes,
 High as pines.
 Pinwheel arias
 Spark rose skies
With violet flame.
 Anglo Catholics,
 Of course!

Christopher Cleveland

MY HERO'S BACK

When I heard that the Rev. Canon John G. B. Andrew was returning to this country to take over at Grace Church, New York City, I almost jumped for joy. That I did not was due solely to my situation at the time I received the welcome news from Grace Church's verger, who communicated it to me over the partition of the stall I was at that moment occupying in the august old Manhattan church's *petit coin*.

Before retiring to his native England three years ago, to cultivate his garden in Bath and assist in the celebration of various observances at the ancient abbey there, Canon Andrew had served with great distinction and style for almost three decades as rector of St. Thomas, Fifth Avenue, located at 1 West 53rd Street, which is perhaps this city's ranking high-church parish, and is certainly its largest in terms of membership. It seemed, sadly, that fleeting glimpses of the man would be our city's meager Andrew ration from that point on. But when Grace Church, an ancient and honorable Village



Grace Church, New York
by Joseph Fajan

parish more populist and "low church" in character than St. Thomas, found itself rent by administrative discord, Canon Andrew put down his seateurs and accepted the call to return to the second city of his heart to sort matters out.

He has been here for close to six months now, as priest-in-charge of the church in which my son Francis will shortly be confirmed in the faith of his forebears, and his effect has been great, improving and manifest. In this tumultuous, roaring city, operating at giga-rates of speed

and change, the presence of a single Episcopal churchman may seem small beer, but it is worth calling to mind that of the acronym WASP and its associations, of which much is made, pro and con, it is the "P" component to which least attention is paid but which may over the long run (*pace* Keynes) prove most influential.

I sat down with Canon Andrew the other day for a brief chat. Elegant and forthright in all respects that matter, he's a man in whom the godly and the worldly seem combined in just about the right proportions. Once private secretary to the Archbishop of Canterbury, he knows his way around behind the arras, which is essential for someone whose work is to exalt God in the face of the Net. If he weren't running a parish, he'd make an admirable master for an Oxbridge College or a House at Harvard. He could run a big foundation. These days, an effective man of the cloth needs to be able to work both sides of the rood screen. As the late Francis Cardinal Spellman once told my father: "Mr. Thomas, my knowledge of the liturgy is encyclopedic, but I know everything about New York real estate!" According to

Pop, His Eminence smiled when he said that, but it's certain he was only half-joking.



Our talk ranged over a variety of subjects, of matters churchly and otherwise. I was interested

to see how John Andrew was adapting to the more hurly-burly downtown environment of Grace Church after three decades at resplendent St. Thomas, with its physical and social grandeur and its peerless music, under the leadership of the incomparable organist and choir-builder Gerre Hancock. I think it's fair to say that he's as happy as a clam in a collar. This is a man, after all, who's used to digging in the dirt with his hands, and St. Thomas is at the most dire of times cleanswept to a fare-thee-well. You could eat caviar off its pavement with not a single black grain besmirched by a speck of dust. Well, maybe gold dust – but you know what I mean.

Grace Church is, well, more basic, for which thanks be to God. There was one time, about

10 years ago, when I was forced to tweak John in this space for a WQXR radio commercial premised on the lines, "St. Thomas meets MTV". Canon Andrew is definitely "cool", but "groovy" would be pushing it. He's also at the age when a man can "take a view", as they say in his native land. As suggested, his sermons are dynamite, largely because he puts God and not some world-almanac, pop morality at the center of his discourse. The Supreme Deity being perhaps the last Being in the cosmos and beyond who doesn't think with His wallet, I find this refreshing.

In the course of our conversation, John said something that has since sent my mind off on quite another, secular tack. Speaking of the vestry politics at Grace Church when he arrived, he observed, "No one had the

slightest idea of what he wanted, and was prepared to stop at nothing to get it!"

*Michael M. Thomas
in The New York Observer*

Why is it that some people find only hate in the Bible?"

Shirley Jones in Elmer Gantry

RELIGION

When I say "religion", I mean the Christian religion. And when I say "the Christian religion", I mean the Protestant religion. And when I say "the Protestant religion", I mean The Church of England. And when I say "The Church of England", I mean St. Mary's Parish, Ipswich-upon-Tynes, the 11 o'clock service.

*British Churchwarden
discussing with the Vicar the
Christian education of the young
in Tom Jones*

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GOOD LAUGHTER

It is said of Thomas Merton, the great monk of the twentieth century, that he loved to laugh. When they walked into his room expecting supercharged holiness, visitors were astounded to find him laughing instead. My guess is that Merton could laugh so well because he knew how to release so well.

Good laughter has to do with letting go of things, letting go of the pressures of this world and refusing to let them consume us. Good laughter means letting ourselves be surprised and confounded by jokes, by riddles and curiosities that deliberately confuse us. We do not have to subscribe to the latest joke mill to find these curiosities. They are usually right in front of us, at any time of day. They are at the dinner table with us. (Last night, my family and I spent a good minute laughing at an organic carrot bag; so it goes.)

Laughter enjoys company, but it does not require company. One can be alone, driving along the clogged expressway (perhaps pondering the old joke: Why do we drive on a parkway and park in a driveway?) We can be alone

in bed, after the day is done, with a choice before us. We can regret the past day and worry about tomorrow's decisions, or we can let ourselves laugh at the events which have befallen us.



Laughter is a lot like thanksgiving. When we truly give thanks, we are also releasing something inside us. We are letting it go. We are delighting in some person, or event, or gift simply for its own sake, and not really for ours. I do not mean here the rather selfish and obligatory thanks that we offer for some perfunctory action. I mean real thanks, when we experience something in our gut which reaches out to another person; we are letting something go.

Let go of a few of our forced expectations. Let go of the worry and anxiety that bind us so easily in this time. Let go of trying to bend the world to our needs. Enjoy the curiosities and the jokes, enjoy the delightful people, who are right before us. Let go and laugh.

*The Very Rev. Samuel Candler
Cathedral Church of St. Philip
Atlanta*

A VOICE FROM THE PEW

For the past 30 years I've watched the Episcopal Church fight it out on women's ordination, prayer book revision and, most recently sexuality. Now there seems to be an increasingly serious interest in dividing the Church.

Partisans on both sides assume that the fissure cuts neatly along a fault line so that anyone who has serious views about theological or ethical issues will be able to jump one way or the other. They also seem to believe that we, the laity, are by and large ignorant or indifferent to the positions the Church adopts and will happily continue in the usual round of parish activities, vestry and altar guild, rummage sales, social activities and choir, while the clergy duke it out.

I am not ignorant or indifferent. The adoption of party platforms within the Church is squeezing me out. If there is a split there will be no place for nuanced views, no place for people who aren't either straight-ticket liberals or across-the-board conservatives, and no place for me.

I have some sympathy with the conservative critique of the Episcopal Church. I don't care for the Church's attempts to cash out theological doctrines in pop psychological and political terms. I can't support the Church's program of adjusting its ethical commitments to reflect current social norms rather than criticizing social practices in light of its ethical commitments. I am tired of the Church's predictable support for the concerns and folkways of the secular elite. And I deeply resent the liturgical revision and iconoclasm of the past 20 years that have systematically undermined religious devotion.

But I cannot buy the conservative line and I am offended by many conservatives' facile assumption that anyone who does not buy their whole package is inconsistent or unwilling to accept "hard sayings."

If there is a significant schism then *de facto* I and other members of the Church will have to choose between two package deals: on the one hand ECUSA which, if there is a significant loss of orthodox Christians, will move even further in the direction of theological reductivism and fashionable nonsense; on the other

hand the Continuing Anglican consortium, committed to doctrines which I believe to be erroneous.

Most lay people like myself, for all practical purposes, have no part in the discussion of theological and ethical issues that are currently in dispute and no voice in making institutional policy. Programs which purport to be for the open discussion of controversial issues have in my experience turned out to be attempts to "educate" and manipulate lay people into getting on board with preestablished agendas.

I would hope however that partisans would recognize that by promoting party platforms, whether in the name of orthodoxy or inclusiveness, the Church is excluding a great many orthodox Christians who cannot in conscience buy either of the going party lines.

- A California Layman

Note: TAD readers are invited to submit brief articles for this new feature. Send to the Editor at the address on page 2.

Front Cover: The Church at Studley Royal, Yorkshire, U.K.

DOUBLE STANDARD?

The Episcopal Church provides an excellent and thus tragic example of acceptance and justification: what began as a pastoral concession to a few people in difficult marriages (remarriage after divorce) became more or less open permission to anyone to end any marriage. Episcopalian who justify this view of divorce and at the same time still condemn the blessing of homosexual partnerships will soon come to see that their position is unteneable and illogical, and on their own grounds. They will not be able to deny to homosexual people the freedom they have freely given themselves.

Most of our churches have strayed so far that it will take a long and painful journey to return to the confession and practice of a biblical understanding of marriage. It will be very difficult, but it will also be the greatest contribution conservative churches can make to homosexual men and women.

*Conservative Priest Peter Toon,
President of the Prayer Book
Society, from a longer article in
Touchstone*

WE HAVE GROWN UP TOGETHER

It is difficult to find writers of "religious books" who deal appreciatively with traditions other than their own. But British rabbi Lionel Blue does just this in his latest book.* *My Affair with Christianity* is the story of his lengthy relationship with Christians and the Christian religion. He is, if you like, a very "ecumenical" rabbi. He has explored religious truth wherever it has led him – even when it has led him to people and places outside his own tradition.

This is what he says about his relationships with religious traditions:

"I had been married to Judaism all my life...in some ways it resembled an arranged marriage because I had been born into it. I had never chosen it. It had chosen me... So it was part of me whether I liked it or not, like my family, or my circumcision – the covenant cut into my flesh – which I could do nothing about. Though what had started as a fact of life had gradually turned into quiet, deep love.

"But this has not stopped me falling in love and... having affairs with other loves, some of

which stayed with me all my life, though they were spiritual or ideological in nature... [And] it was my Christian affair that pushed me into the rabbinate."

When I read these words for the first time, they resonated in me. For I had not chosen my religious tradition either. I did not choose Christianity or the Episcopal Church. They chose me. Or, rather, like an arranged marriage, they were chosen for me. And although it is an arranged marriage, and arranged for me when I was but a few weeks old, it has been a long and good one. I was born into it, you might say, and since my father is a priest, there was a certain inevitability about it. The church and I celebrated 40 years together in 1998. For it was on December 28, 1958, when, by water and the Holy Spirit, I was made a member of Christ's body at St. Paul's Church on K Street in Washington, D.C.

My life spans an important era in the Episcopal Church and the Anglican Communion. We have changed together, and I find that we have developed bulges and hollows into which we now slip quite comfortably together – like a couple who have walked arm

in arm and cuddled close in the same way for many decades.

Of course, no relationship that lasts a lifetime is smooth sailing all the way. Sometimes one of us angers the other, or gets on the other's nerves, or makes the other a little uncomfortable. But this does not happen most of the time, or even very frequently.

Actually, we live in the knowledge that we are bound together in a way that cannot be broken. For the church is quite glorious, even when her face is a little dirty, and the Anglican tradition in which I have spent a varied and fascinating life still holds me firmly in a wonderful embrace. Like a living, growing partner, the church still reveals new secrets to me – secrets all the more alluring in those times when I think I have the church completely figured out. After all these years, it is nice to be taken by surprise now and then.

In an age when it is fashionable to confess one's transgressions in public, I shall admit to a couple of affairs during this lengthy, arranged marriage. I do not think that I behaved inappropriately, but I did flirt outrageously. Perhaps most conspicuously, for a couple of years when I was a schoolboy in London, I would serve the early

Eucharist on Sundays in my own parish near Oxford Circus, and then (to save the tube fare) I would walk across Hyde Park to sing in the choir at the Russian Orthodox cathedral. There the great bishop and mystic, Metropolitan Anthony Bloom, would celebrate the liturgy in the dignified majesty of the Russian tradition. I shall never forget those experiences.

I even toyed briefly with the thought of converting. Although I had been raised an Anglo-Catholic, I had never been seriously tempted to become a Roman Catholic (as, over the years, some of my friends have been). But Russian Orthodoxy and I got pretty serious with each other for a time. Fortunately, I was too young to make any rash decisions and elope, and those who were responsible for me, not least the Russian bishop himself who was used to making converts, would not have allowed a 17-year-old's enthusiasm to run away with him.

As with all affairs, the ardor eventually cooled. Yet even during that affair, I never missed a Sunday Eucharist in my own parish. And in the long run, of course, I never left home or my first (and only) religious spouse. I

came to my senses and I realized that to live in a particular religious culture is to participate in a complicated mystery. I could never be a Russian. Or, perhaps more correctly, by my late teens I was already too pervasively an Anglican. So Anglicanism and I kissed and made up and moved on to a deeper relationship of understanding, respect, and – indeed – passion. By the way, I still see my old affair from time to time, and that relationship has mellowed and matured nicely, too. It is refreshing, and rare, to be able to remain friends with an old flame.

There are some experiences I have never had. Although culturally and intellectually I have had a cosmopolitan and international upbringing, in terms of my religious life, I am still a "homeboy". Like all partners, I have grown and changed, as has my "other half." But I am still with the spouse who was chosen for me all those years ago.

People say that one never misses what one has never had. That's OK. I am getting to the age where I appreciate more and more the phrase "I am built for comfort, not for speed." And I know what it is like to gaze upon

the face of a partner and see one's oldest friend. For this is what the Episcopal Church has become for me – an old, comfortable friend with whom I live each day, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death – and all that other good stuff in between that makes our life together worth the living.

The Rev. Canon Peter Eaton is the Rector of St. James' Church, Lancaster, Pennsylvania

This article originally appeared in The Living Church



FRIENDSHIP
Friendship is a sheltering tree.
Samuel Taylor Coleridge

THESES from our Cathedral Door...

AMBIGUITY

A word that one hears quite a lot these days around the Episcopal Church is the word "ambiguity." The word is used in the following way: "Anglicanism in its essence is ambiguous, and its ambiguity allows for many points of view about things. Unlike other churches, we Anglicans celebrate the ambiguity of life. It is an important virtue."

Is this true? Is ambiguity a virtue? Well, tolerance is certainly a virtue. A liberal spirit is a virtue. Compassion is always a virtue. A broad mind is a virtue. Reality allied with hope is a good thing. But ambiguity?

When a statement or view is ambiguous, it has two possible interpretations. Unlike a paradox, an ambiguity can never be understood as either a yes or a no. The problem with ambiguity is this: Love is never ambiguous. Do you desire to speak ambiguously to the person you love? Have you ever known a little child who was served by a mother or father who spoke ambiguously? Do you love

me or do you not love me? "I want to know what love is" (Foreigner). Is it no or is it yes? The New Testament says that with God it is always yes, for all the promises of God find their yes in Christ. (II Corinthians 1:19-20). Or as Jesus said, which of you parents, when your child asks for bread, will give him a stone? (Matthew 7:9; Luke 11:11)

The recent embrace of ambiguity as a virtue misunderstands the nature of love received and love given. It is a way of saying confusion is to be blessed and adored.

Yes, up with tolerance! Yes, up with compassion! Yes, up with a liberal spirit! But ambiguity as an end in itself? No, for it spoils the pure "Yes" of Christ's love.

— *The Very Rev. Paul Zahl,
Dean of TAD's Host Parish*



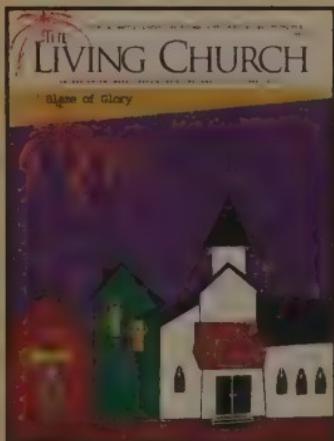
LARGEST PARISHES IN THE EPISCOPAL CHURCH

These figures are based on communicant strength as defined in Canon I.17.3
 Does not include children or adults who are not confirmed communicants.
 Source: Episcopal Church Annual 2000 [1998 figures], updated when possible with 1999 figures.

#	<i>Church</i>	<i>City</i>
4800	St. Martin's Church	Houston, Texas
4600	The Church of St. Michael and All Angels	Dallas, Texas
4000	Christ Church	Ponte Vedre Beach, Florida
3600	The Cathedral Church of St. Philip	Atlanta, Georgia
3500	The Church of St. John the Divine	Houston, Texas
3200	All Saints' Church	Pasadena, California
3200	The Church of the Incarnation	Dallas, Texas
3200	Trinity Church	Boston, Massachusetts
3100	The Cathedral Church of the Advent	Birmingham, Alabama
3000	All Saints' Church	Atlanta, Georgia
2900	Trinity Church	New Orleans, Louisiana
2800	Cathedral of St. Trinity	Port au Prince, Haiti
2800	The Church of St. Philip in the Hills	Tucson, Arizona
2600	St. Luke's Church	Atlanta, Georgia
2600	St. Columba's Church	Washington, D.C.
2600	St. Luke's Church	Darien, Connecticut
2500	The Church of the Good Shepherd	Austin, Texas
2400	Holy Innocents	Atlanta, Georgia
2400	Christ Church Cathedral	Houston, Texas
2400	Christ Church	Bloomfield Hills, Michigan
2400	Christ Church	Pensacola, Florida
2400	St. Martin's Church	Atlanta, Georgia
2400	Trinity Cathedral	Columbia, South Carolina
2300	Christ Church	Charlotte, North Carolina
2300	St. David's Church	Austin, Texas
2300	St. Luke's Church	Birmingham, Alabama
2200	Christ Church	San Antonio, Texas
2200	St. George's Church	Nashville, Tennessee
2100	St. Luke's Church	San Antonio, Texas
2100	All Saints' Church	Phoenix, Arizona
2100	The Church of the Holy Spirit	Lake Forest, Illinois
2000	Grace Church	Colorado Springs
2000	St. Paul's Church	Mobile, Alabama
2000	Christ Church	Grosse Pointe, Michigan
2000	St. John's Church	Tampa, Florida
2000	The Church of St. Barnabas-in-the-Desert	Scottsdale, Arizona
2000	The Falls Church	Falls Church, Virginia
2000	The Church of St. Michael and St. George	St. Louis, Missouri

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HILLSPEAKING

"Hillspeaking" for the Pentecost 1999 issue of the Digest concerned itself with the weather. There seems to be no reason to break with that precedent if for no other reason than to compare two New Year's Days.

To summarize last year's experience: As Patient Wife and I watched the annual New Year's Day concert from Vienna we lost power at Hillspeak and remained without for several days, storing our frozen food on the front porch where the temperature ranged from 0° to 10°. Within a few days power was restored and life went back to normal until the 8th of January when an overnight ice storm isolated us and prevented all of SPEAK's employees from getting to work. All, that is, but the writer who, with two cats for company, had the Twin Barns to himself.

Contrast that experience with what I have written for the Book Club's Springtidings for this year:

"New Year's Day 2000 dawned beautifully bright and wonderfully warm at Hillspeak.

"The night before, Patient Wife and I had watched, on television, the new year march across the globe from the islands of the Pacific to the fireworks in Beijing, to the sun rising over the Egyptian desert, to that incredibly spectacular display on the Eiffel Tower, and then across the Atlantic to more fireworks on the extreme eastern seaboard of the North American continent, to yet more fireworks on the Mall in Washington. It was a stirring view of God's created world.

"Once we had satisfied ourselves that the dire predictions about Y2K were not going to leave us cold and dark, at least not at Hillspeak, we bedded down for the night and slept blissfully to awake to a day that easily could have been in late spring or early autumn. It was the antithesis of New Year's Day 1999.

"As I write this in late January we are now snowbound, but I know that in a few days the snow will be gone and in a few weeks our trees and shrubs will begin to

shoot out their leaves. God's created world, whether it be the Pacific islands or the mainland of Asia or the Arkansas Ozarks, follows a pattern...a season and a time for every purpose under the heaven.'

"At Hillspeak we believe the season and the time are just a little bit better. Come and see for yourself".

The Trustee's Warden

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TRUE STORY

TAD's editor was invited to the second grade Sunday School class at Birmingham's Cathedral Church to talk about Archbishop Cranmer's martyrdom under Queen Mary, he asked the class if anyone knew her nickname. One bright little fellow said "Bloody Mary". But another boy quickly corrected him. "No, that is what my daddy has after Church".

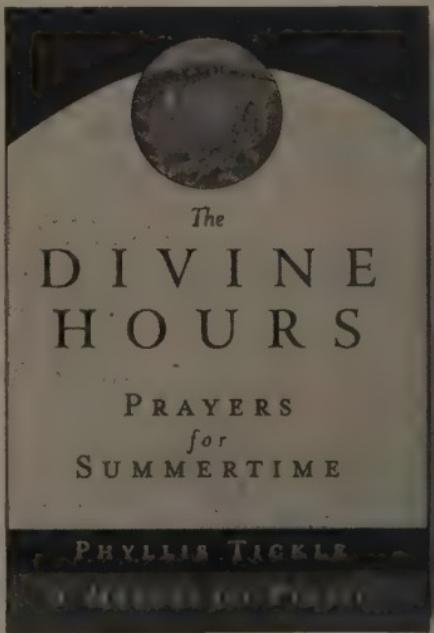
THE REAL QUESTION

The real theological question on the threshold of a new millennium is whether those who "profess and call themselves Christians" still share a common understanding of the God of grace, or biblical faith, or indeed whether we even still worship one and the same God. Only if that question is addressed and resolved will we be in a position to decide rightly, mutually, and definitively whether or not the "comprehensiveness" of orthodox Anglican Christianity has a viable future in the Episcopal Church. My own commitment is as firm as was that of the Oxford divine John Keble who, in the midst of another Anglican identity crisis 150 years ago, said, "Even if the Church of England ceases to exist, it will still exist in my parish."

The Very Rev. William N. McKeachie, Dean of the Diocese of South Carolina and Rector of the Cathedral Church of St. Luke and St. Paul, Charleston

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S. CLEMENT'S, PHILADELPHIA



S. Clement's was established as a Protestant Episcopal Church, funded by a Presbyterian real estate developer to whom the first Rector, the Rev'd Dr. Henry Spackman, was related. It was built in an area of Philadelphia, then a field, near Logan Square, location of the Roman Catholic Cathedral, another romanesque creation in brownstone by John Notman, an architect known primarily for his stately homes. The charter was granted in 1855 and the first services were held in the new building in January, 1859.

The third Rector, the Rev'd Herman Batterson, began to establish the teachings of the Catholic revival at S. Clement's in 1869. An altar cross and candles, hearing confessions, prayers for the dead, and the mixed chalice

were cited against the rector in the famous S. Clement's Court Case. The disagreement between Dr. Batterson and the Vestry (aligned with the Diocese) was settled in favor of Dr. Batterson in 1871. He resigned in 1872 but had succeeded in establishing the Catholic faith.

A mission preached at S. Clement's in Lent of 1875 by Fathers Grafton and Rivington, S.S.J.E., was so memorable that the Cowley Fathers were consequently asked to take charge of the parish. The ensuing 15 years were a time of rich ceremonial, fervent preaching, and a packed church. In 1876 Father Maturin was disciplined by the Bishop for preaching on the Real Presence. In 1880 Father Prescott was found guilty of 'ritual rascality' by the Standing Committee of the Diocese. As a result, Masses were celebrated without any candles and the celebrant in only surplice and stole. When Father Maturin became rector in 1881 he restored all former ceremonial and introduced incense. In 1891 the Society withdrew from the parish.

Starting with Father Moffett (rector 1895-1904), major renovations enriched the beauty of the

fabric and emphasized its Anglo-Catholic splendor. These include the crypt chapel (originally dedicated to Our Lady, where reservation of the Blessed Sacrament was instituted in 1897, and both were the subject of controversy), new Clergy House (1903) and Parish House (1907), a new High Altar and enlarged sanctuary (1908) with a gilt and polychrome triptych reredos, featuring the painting, *Christ Reigning from the Cross* by Frederic Wilson, a new Lady Chapel (1915), and a pulpit with carved figures and baldachino (1921). San Clemente, Rome, was the inspiration for the apse renovation by architect Horace Sellers.

The widening of 20th Street in 1929 necessitated moving the church back forty feet. Properties were purchased to accommodate the relocated building, and it (actually a complex of three buildings) was moved by hand, two feet each hour, using huge screw jacks, having been lifted from its foundation onto rollers. The move was without damage to the building and the city paid the cost: \$300,000 in 1929! Further renovations included Stations of the Cross (1934); splendid blue

stained glass windows throughout, with emblems of the saints, by Connick Studios of Boston (1941); polychroming the figures on the reredos and the pulpit; and the Shrine of Our Lady of Clemency (1943). The Rev'd Franklin Joiner (rector 1920-1955) started a continuous novena, said daily after Evensong, which continues to this day and includes petitions received from far and wide. Today it is difficult to imagine S. Clement's without the colors of the Connick windows and the polychroming. Recent additions at S. Clement's include the S. John's Chapel reredos, gilt and polychromed in the byzantine style by Davis d'Ambly (1978), a Shrine of King Charles the Martyr (1988), and some murals even now underway.

Although S. Clement's foundation was not Tractarian like the Advent's, the same sort of difficulties beset it during the Ritualist controversies. Both parishes were influenced by Father Grafton and the Cowley Fathers. The tradition of making fine vestments in the parish goes back to 1867 and continues to this day.

S. Clement's has a strong musical tradition from the earliest days. The choir was of men and

boys until the 1970s, when a mixed choir was employed. The repertoire has included music of all periods, including the great Continental Masses, English church music, and polyphony. The organ is an Austin instrument, dating from 1911, rebuilt in 1948 and again in recent years.

S. Clement's liturgical tradition tends more to Fortescue than to *Ritual Notes*. For most of the Twentieth Century *The English Missal* has been the norm. Evensong and Benediction are offered on Sunday afternoons except in the summer. Catholic practices such as Blessing Throats on St. Blaise's Day, May crowning of Our Lady, and veneration of relics of saints and the True Cross are regular features of devotional life at S. Clement's. Devotional societies are active in the parish. The Guild of All Souls, the Confraternity of the Blessed Sacrament, and the Marian societies each sponsor a monthly service. The present rector, the Rev'd Canon Barry Swain, SSC, is Warden of the Guild of All Souls.

*Mark A. Wunola, Ph.D.
in Smoke Signals
Church of the Advent, Boston*

UNITY

The want of a true well-regulated discipline is a great defect, owned to be so in the preface to the office of communion: and, while we continue in this condition, we are certainly in an imperfect state. But this did never appear to me to be a just ground of separation: which I could never think lawful, unless the terms of communion among us were unlawful: that seems to me the only justifiable cause of separation, of leaving the established church, and of setting up a distinct or opposite communion. Nothing under this seems to be a just ground of rending the body of Christ, or of disturbing the order of the world and the peace of mankind, thereby drawing on that train of ill consequences that must and do follow upon such a disjointing . the society of Christians; by which they become alienated from one another, and in the sequel grow to hate and to devour each other, and by which they are in danger of being consumed one of another.

The Rt. Rev. Gilbert Burnet, 1723

THE SURPLICE

Sharing its pedigree with the Alb, the Surplice developed quite separately into the robe that is recognized as traditional apparel for clergy and choir. The Surplice cannot be traced farther back than the time of the Conquest and until the thirteenth century was exclusively worn by choristers. It was then adopted by deacons as appropriate to their ministration and was taken up by the clergy, being decreed in 1552 a replacement for the Alb. In its original form the Surplice was full length, very full and with particularly widened sleeves — a considerable benefit for priests wearing the padded cassock of the period as it presented a solution to the difficulty of wearing the Alb.

The garment became less full

but retained
its character-
istic gather-
ing at the
neck and
became
much short-
er in the fol-
lowing cen-
turies.

The wear-
ing of the
Surplice



during the seventeenth and eighteenth centuries was contentious and, following its reintroduction in the nineteenth century, the controversy resumed.

In 1840, in Exeter, there was a 'Surplice Riot', the 'offending' clergy were mobbed and pelted and 'The Times' proclaimed that the Bishop 'put down the boyish nonsense of the young clergymen wearing a Surplice'.

A very pretty public stir
Is making down at Exeter.
About the Surplice fashion;
And many bitter words and rude
Are interchanged about the feud,
And much unchristian passion
For me, I neither know nor care
Whether a parson ought to wear
A black dress, or a white one.
Plagued with a trouble of my
own
A wife who preaches in her
gown,
And lectures in her night one.

The Surplices in question were supplied by Joseph Wippell and early examples can be seen at Strangers Hall, Norwich.

By 1870 the Anglican Church had reverted to the common use of the Surplice.

— *Wippell's Catalogue*

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For those who read, and loved, *A Doorway in Time* or *The Leap of the Deer* (EBC Summer 1994), here is a fitting sequel. For those who have not read either, here is the way to start.

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AND IN ALL PLACES



✠ ANGLICANS comprise 36% of the population of Kenya.

✠ A MILLENNIUM CROSS will travel along the route of Hadrian's Wall and will reach Newcastle Cathedral at the end of the year.

✠ MAKES THE HEART SAD to read in a parish leaflet that "Sunday Evening Prayer has been discontinued."

✠ "NO!" The Diocese of Saskatchewan unanimously passed a motion against a new Canadian Prayer Book which would resemble the 1979 American BCP. "We don't want any more quarrels about liturgy. We're happy as we are, and have more important things to get on with", said one Synod member.

✠ THE NEW UNITED NATIONS Anglican Observer is the Rt. Rev. Herbert A. Donovan, who continues as an assisting bishop in the Diocese of New York.

✠ MAKES THE HEART GLAD to read in the parish newsletter of St. John's Church, Saginaw, Michigan, that attendance has

increased 59% over the past five years.

✠ 1/3 OF AMERICANS are unchurched. Surprisingly, one in seven of the unchurched define themselves as Christians. If these ten million joined one of the 320,000 Christian churches in the U.S. each church would grow by 30 members.

✠ THE 350TH ANNIVERSARY of the Royal Martyrdom was observed on his feast day at the Church of the Ascension and St. Agnes, Washington, D.C. by the Society of King Charles the Martyr, marking the beheading of the English monarch. The preacher at the Solemn Mass was the rector of St. Mark's Church (C. of E.) Florence, Italy.

✠ MIDWEEK CHURCHGOING is on the rise in the Church of England, according to Christian Research. The dismal Sunday figures are boosted by a remarkable gain in young families who attend services on weeknights.

✠ LOST SOULS PRODUCTIONS, a Hollywood studio whose previous films have included *The Blair*

Witch Project, filmed large segments of its new movie, *Soul Survivors*, on the campus of Seabury-Western Theological Seminary, Evanston, Illinois.

◆ THE EPISCOPAL SOCIETY for Ministry in Aging, closed the agency's office due to an ill-advised cut in funding by the National Church. Minimum operations of ESMA will be conducted from POB 3065, Meridian, Mississippi, 39303; e-mail info@esmanet.com

◆ WE RECOMMEND *Synthesis*, a resource for sermon ideas, commentary on the Scriptures, and adult Sunday School lessons that follow the lectionary, written by Episcopal scholars for Episcopalians. Phone 301-528-0011.

◆ ST. GABRIEL'S CONFERENCE is a New England organization that teaches the basics of the faith without rancor or party spirit. Topics include "The Old Testament", "The Creed of Nicaea", "The Gospel according to St. Mark", and "Praying with Scripture".

◆ THE OLDEST CHURCH MUSIC CONFERENCE in the Episcopal Church will end its 93-year ministry with the 2000 session. Founded by the Rev. Canon

Winifred Douglas, Evergreen Conference Center in Colorado was used as a 'trial ground' for the unsurpassed *Hymnal 1940*.

◆ WAKEFIELD DIOCESE is bucking the trend of declining membership in the Church of England. Fifteen years ago its communicant total was 5000; it is now more than 14,000.

◆ THE EPISCOPAL CONFERENCE for the Deaf is the oldest religious organization in the U.S. which seeks to bring the Gospel to the deaf.

◆ ARMED ROBBERS stole a first edition of Jonathan Swift's *Gulliver's Travels* from a Church of Ireland library. Also stolen were two silver maces and a 1611 version of the Geneva Bible. Total loss is over £100,000. Swift was Dean of St. Patrick's Cathedral (Anglican) in Dublin (1667-1745)

◆ JESUS CHRIST was barely invited to his own birthday party at the Cathedral Church of St. Peter and St. Paul (National Cathedral) in Washington, D.C. The millennium service gave equal time to representatives of Bahai, Krishna, Hindu and Moslem faiths. Michael McManus, a nationally syndicated writer,

said that Christ's Name was for all practical purposes omitted from that four-hour service: "Has the Episcopal Church, which runs the Cathedral, forgotten why it exists?"

❖ THE UNITED NATIONS WORLD FOOD PROGRAM offers an easy way for you to send food to people who are hungry. Each person visiting their website can make a donation of 1 3/4 cup of rice once a day - for free! www.thehungersite.com

❖ THE CHOIR of the Church of the Incarnation, Dallas, is receiving rave reviews of its most recent CD, "Kindle Our Hearts." "Kevin Clarke has cultivated a 32-voice mixed chorus with the finesse you would expect from a British professional choir. And he has made the Incarnation a mecca for lovers of the English cathedral repertory that is the musical heritage of the Episcopal Church," said one reviewer.

❖ THE LARGEST DIOCESE, GEOGRAPHICALLY, in the Anglican Communion is The Episcopal Church in Colombia, South America; but has only 22,000 communicants in the entire country.

❖ TOO MUCH FOR TOO LITTLE: The National Church approved a gift of \$300,000 to the financially and theologically challenged National Council of Churches, which is little more than a political organization that has not served its member churches well.

❖ COOL WEBSITE: If you would like to read *Forward Day by Day* on line here's the address: <http://www.forwardmovement.org/fdd.1.html>

❖ AND DON'T FORGET to visit TAD's website at www.speakinc.org and the Cathedral Church of the Advent, Birmingham, at www.adventbirmingham.org (note new address).

❖ THE SISTERS OF CHARITY, Boulder City, Nevada, will be moving to a new convent in West Virginia. The "new" convent was a farmhouse since 1730 and had been on the market for some time. The owner said she was getting desperate and finally sprinkled holy water throughout the house, only to open the door the next day to three Anglican nuns.

❖ ANGLICAN CHURCHES IN COLONIAL SOUTH CAROLINA is an exquisite "coffee table" book

for all who enjoy ecclesiastical architecture and church history. Proceeds support missionary work. Available for \$50 + \$5 shipping from the Diocese of South Carolina, POB 20127, Charleston, SC 29413.

❖ THE BISHOP GOODEN HOME is an Episcopal institution dedicated to "the achievement of lasting sobriety." Alcoholism and addiction have been treated here for 38 years. Call or write at 191 North El Molino Ave., Pasadena, California, 626-356-0078

❖ ECUMENICAL TALKS between the Orthodox and Episcopal churches have resumed following years of suspension.

❖ THE FIRST WORSHIP in the Cathedral of Christ the Saviour, Moscow, since 1931 was held in January. Vladimir Putin was a member of the congregation.

❖ ST. JOHN'S CHURCH, Hollywood, Florida, feeds 150 persons a day through its Jubilee Ministry.

❖ AMID A BLAZE OF CRITICISM AND PRAISE, the Church of England has released a draft report loosening the Church's strict rules governing remarriage of divorced persons. Since the 17th century, the

church refused to marry persons whose previous partners were still living, a stance viewed with some irony, given the marital history of Henry VIII.

❖ AN INCORRECT TELEPHONE number appeared in the last issue of TAD. Those wishing to order *The Collects of Thomas Cranmer* may telephone 1-800-572-7929.

❖ CLERGY APPRECIATION WEEK in Britain will be June 18-25 with the theme, "A Vicar is for life – not just for Sundays!"

❖ A NEW INTERNATIONAL ORGANIZATION has been formed to support Canterbury Cathedral, the mother church of Anglicanism, succeeding the Canterbury Cathedral Trust, now dissolved. Friends of Canterbury is under the leadership of the Rev. John Harper, former rector of St. John's, Lafayette Square, Washington, D.C. Information: 202-822-8994

❖ ALL SAINTS' CHURCH, Peterborough, was recently voted the "snootiest church in New Hampshire" by a local magazine.

❖ A HINDU EXTREMIST was arrested recently for the murder in India of an Australian missionary working in the country. The

news was greeted "with relief" by the Christian community.

❖ THE ANGLICAN DIOCESE OF LIBERIA, part of the Church of West Africa, has been damaged both physically and spiritually in that war-torn nation. The first American missionaries were sent in 1836 and the first bishop chosen in 1851. Links between the two churches and the two countries have run deep ever since Liberia was founded in 1822 by Americans to create a homeland for freed American slaves.

❖ PARISH ASSESSMENTS have been reduced by the Diocese of Dallas. With parishes responding to the diocesan budget at an all-time high, the Bishop of Dallas has reduced parish assessments from 18% to 14% or lower. The diocesan budget is \$3.1 million.

❖ THE FIRST BAPTIST CHURCH in Atlanta has 14,000 members and a 300 member staff.

❖ CHILDREN'S CHRISTIAN LITERATURE is needed in India. 85% of today's Christian adults have made their church commitments before the age of 14. Any takers? Contact Operation Pass Along 1-501-253-5882.

❖ THE PHENOMENAL GROWTH of the Order of the Daughters of the King, along with the number of staff in the national office needed to serve the membership, has necessitated a new office complex in Woodstock, Georgia, and marked the first time in the 115-history of the Daughters that the Order has owned its own national office. The building was acquired without debt.

❖ A SERIES of organ concerts marking the 250th anniversary of the death of J. S. Bach was held at Trinity Cathedral, Little Rock, this spring.

❖ WE RECOMMEND *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopatians*. With more than 3,000 entries, this book is a thorough reference for terms of interest and importance from history to liturgy, to organizations, and the theology of the Episcopal Church. Available from The Anglican Bookstore, \$35 including postage/handling at 1-800-572-7929. For those working in or writing about the Episcopal Church, this book should sit on your bookshelf next to the *Episcopal Clerical Directory*, the

Episcopal Church Annual, and the *Oxford Dictionary of the Christian Church*. For interested laity and anyone studying theology and the church, it is a welcome new addition to Episcopal resources.

❖ JESUS CHRIST was arrested on suspicion of public intoxication, according to the Palm Springs *Desert Sun*. Mr. Christ, 58, listed his home in Beverly Hills. He's in good company. Another Hollywood resident who calls himself God is also a registered Republican.

❖ 34% OF BRITISH SUBJECTS do not know the names of any of the Gospel writers, but 45% still respect the Church of England.

❖ NOT ALL RELIGIONS ARE EQUAL; stated the pope's declaration on the supremacy of the Christian faith. "In recent years a mentality has emerged in theological circles which tends to relativize Christ's revelation and his unique and universal mediation in the order of salvation."

❖ A FOUR DAY CONFERENCE entitled "A Feminist/Womanist Perspective on Jesus" was sponsored by Kanuga, the Episcopal retreat center in North Carolina.

Undermining every basic tenet of the Christian faith, the speakers presented their alternatives to the Christian story. Laughter greeted the role of the Blessed Virgin Mary in salvation history, and "You Can Be a Heretic, Too" was sung as part of the meeting. "Christ our Passover" was omitted from the liturgy because "forgiveness does not come through the blood of Christ."

❖ THE CANADIAN MUSEUM OF CIVILIZATION in Hull, Quebec, mounted a very large and impressive exhibit entitled "Under the Sign of the Cross: Creative Expressions of Christianity in Canada."

❖ THE INTERIM RECTOR of St. John the Baptist, Sanbornton, New Hampshire, wrote TAD to say that Episcopalians need to get beyond our need to insist that Henry Tudor didn't "found the Church of England." His suggestion: why not give the old rogue his own feast day and be done with it. Or why not a day to honor all the Tudor monarchs who left a powerful imprint on the evolution of Anglicanism. Surely their significance equals that of other "lesser" memorials.

❖ AN OLD MASTER PAINTING by a Renaissance painter was

discovered in the attic of All Saints' Church, West Newbury, Massachusetts. It was sold at auction at Sotheby's in New York for \$1.1 million and the proceeds will be used to assist the parish, which has tripled in size over the past six years, in a building project.

❖ THE NEW ARCHBISHOP of Melbourne has begun his tenure with a call for greater tolerance towards homosexuals. His comments, in which he said "gay men deserved dignity" were attacked by his Roman Catholic counterpart.

❖ THE DIOCESE OF SOUTH CAROLINA, celebrating ten years of Bishop Salmon's episcopate, noted that congregational income has moved from \$9 million to \$21 million during that time frame.

❖ ST. MATTHEW'S HISPANIC CHURCH is the seventh largest congregation in the Diocese of Dallas.

❖ AT THE REQUEST OF QUEEN ELIZABETH II, the Most Rev. George Cary will delay his retirement until at least 2003. The Queen said she wants the Archbishop at her side when she celebrates her golden anniversary of accession to the throne.

❖ THE RECTOR OF TRINITY, BOSTON, had this to say about the athletic facilities at Fenway Park and the Fleet Center: "I would expect that as much worship, reverence, and awe goes on in those two temples in the course of a week as happens in all the churches of this city."

❖ THE CHOIR of TAD's host parish in Birmingham will sing the Choral Eucharist at St. Thomas Church, Fifth Avenue, New York City, on July 16 at 11 o'clock.

❖ LUTHERANS OPPOSED to the proposed Concordat have organized and are threatening to form a new Church. They object to the Episcopal requirement for an Historic Episcopate, and Lutheran leaders are giving in to one of their demands: that "on occasion" bishops would not be required for ordination of clergy, leaving ordination to local pastors.

❖ THE ARCHBISHOP OF CANTERBURY, noted for his evangelical and low-church views, has become patron of the Society of the Blessed Virgin Mary in England. And in another interesting Churchmanship twist, the former low-church bastion,

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St. Bartholomew's, Park Avenue, New York City, has installed votive candles complete with offering boxes.

✠ THE CHURCH PERIODICAL CLUB is sponsoring an Overseas Bishops' Dinner July 3 at the Denver Athletic Club. Information 1-800-334-7626 ext. 6130.

✠ MAKES THE HEART GLAD: Sunday attendance at St. James' Church, La Jolla, California, has grown 30% in three years and the 11 o'clock service has jumped by 400%. The Rev. Dennis Maynard is rector.

✠ YOU DONT SAY? A parish newsletter in the Diocese of Missouri announced that the services would remain "distinctively Anglican" but would include contemporary music, informality, a "praise band", personal testimonies, and songs projected on a screen.

✠ MANY THANKS to the Operation Pass Along patron from Millington, Tennessee who sent us eight Christian classics in mint condition.

✠ GERMAN THEOLOGIAN Peter Stuhlmacher stated that "we have to reassure people about the reliability of the Bible." The

University of Tübingen professor said that "the claims of Christianity – that Jesus rose from the dead and offers eternal life through belief in Him – have always inspired cynicism as well as faith. The early Christians were marginalized and ridiculed. There was never a Christian faith undisputed and there will never be. But we have the better argument."

✠ A TIP OF THE BIRETTA on the following anniversaries: Calico Cat Episcopal Nursery School, South River, New Jersey (20 years); St. Stephen's Chapel, Hong Kong (50); Church of the Redeemer, Sarasota, Florida (50); Church of the Holy Communion, Memphis, Tennessee (50); Betty Bradfield, 50 years of service to the choir of St. Paul's, Lachine, Diocese of Montreal; The Rev. Tally Jarrett, 50th anniversary of priesting; Canon Edward Leyte Marks, 50th anniversary of priesting, St. James' Church, La Jolla, California (50); Marc Michelini, for 50 years verger of the Church of the Advent, Boston; Sister Ursula Elizabeth, 50 years life profession as a sister of the Community of the Transfiguration; The Rev. Donald Pharoah, 70th anniversary of

priesting at St. John's, Sevenoaks, U.K.; St. Paul's-on-the-Hill, Pickering, Ontario (75); St. David's Church, Feeding Hills, Massachusetts (75); St. John's, Kula, Hawaii (100); The Ladies Guild of St. James, Bowie, Maryland (100); St. Mary's Church, Lampasas, Texas (125); St. Paul's Church, Carlinville, Illinois (150); St. Paul's Church, Warsaw, Illinois (150); Zion Church, Rome, New York (175); and St. James' Church, Mooresville, North Carolina (200).

❖ TRUE: A bishop on the eastern seaboard, visiting a large parish this spring, was obviously ill at ease with the Rite One liturgy, and came out with this Spoonerism. "Ye who do truly and earnestly repent you of your sins...and intend to lead a new life" became "Ye who do truly and earnestly repent you of your sins...and intend to need a lewd life..."

❖ THE CHURCH OF THE ADVENT, Boston, sponsored an impressive conference this Spring entitled "Christ our Future - Following Jesus Who Makes All Things New". Participants included the Bishop of Basingstoke, the retired Bishop of Quincy, the Lord Bishop of Bermuda, the for-

mer Professor of Theology, Exeter University; the Mother Superior of All Saints' Sisters of the Poor, and a friar of the Society of St. Francis, Cerne Abbas, England.

❖ KEEP THE FAITH - and share it, too. — Editor

REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

"I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not for profit corporation, with the present address of 805 Country Road 102, Eureka Springs, AR 72632-9705 and its successor, the greater of \$_____, or ____ percentage of my gross estate, to be used in such manner as determined by its trustees."

THE SEASON OF THE HOLY SPIRIT

I recall, as I ponder the poetry of W. H. Auden on a rainy afternoon in Indianapolis, that in long ago days at the General Theological Seminary one could look up occasionally during Evensong and see Auden in the back row, his roadmap-like face silent in prayer.

It wasn't always thus for the great poet. For many years of his life he had given up on the Church, on God. But it was during a visit to Spain during its horrific Civil War that Auden began a spiritual pilgrimage. Years later, in *Modern Canterbury Pilgrims*, he recalls a turning point.

On arriving in Barcelona, he wrote, "I found as I walked through the city that all the churches were closed and there was not a priest to be seen. To my astonishment, this discovery left me profoundly shocked and disturbed. The feeling was far too intense to be the result of a mere liberal dislike for intolerance, the notion that it is wrong to stop people from doing what they like, even if it is something silly like going to church. I could not escape acknowledging that, however I had consciously ignored and rejected the Church for sixteen years, the existence of churches and what

went on in them had all the time been very important to me."

Auden came back to the Church and to the God proclaimed within. Long before he could have guessed what was happening, much less spoken of it, the Holy Spirit had begun a special work in his soul. And this same Holy Spirit still weaves the same wonders. On any given day, someone who has not noticed in years will begin to notice, either here at Christ Church Cathedral, or at the Chapel in the quadrangle at General Theological Seminary, or some other church. What heretofore had been hidden by the shadows of familiarity, and the slow stirrings that began in the heart of W. H. Auden in Barcelona in 1936, will stir again in a new heart in a new time.

We call this the season of Pentecost, the season of the Holy Spirit. Other seasons of the Church Year are more focused: Christmas and Easter, for instance, bespeak specific, definitive and wonderful events. The season of the Holy Spirit is different – quieter and more assuming, yet nonetheless essential. It is the season in which we may, like Auden, be born anew. It is the season of gentle rains and gentle miracles.

*The Very Rev. Robert Giannini,
Dean, Christ Church Cathedral,
Indianapolis*

DEATHS

† DONALD ANGEL, 88, for 83 years chorister of St. Mary's, Cavendish, Derbyshire, U.K. who claimed to have sung more than 48,000 hymns during his choral career.

† THE REV. DR. ORLANDO SYDNEY BARR, JR., 80, retired Professor of New Testament at the General Theological Seminary, New York City.

† FRASER BARRON, 62, a stalwart Anglican traditionalist and leader in the continuing church movement.

† THE REV. HERMAN E. BLACKMAN, D.D., 87, for 24 years minister of St. Stephen's, Brooklyn, New York, and who was enlisted with the English Navy in World War II.

† THE REV. JOHN NELSON BROCKMANN, 88, retired priest of the Diocese of West Missouri and former dean of Trinity Pro-Cathedral, Sacramento, California.

† THE RT. REV. LESLIE WILFRID BROWN, 88, retired Archbishop of Uganda, Rwanda and Burundi, who in retirement in England found his way to daily Morning and Evening Prayer at Westcott House, despite his blindness.

† THE VENERABLE ARTHUR E. K. CAULFEILD, 92, who served parishes in the Dioceses of Ottawa and Fredericton, and who served as wartime chaplain in the Royal Canadian Air Force.

† THE RT. REV. AND RT. HONORABLE LORD FREDERICK DONALD COGGAN, 91, 101st Archbishop of Canterbury.

† THE REV. SAMUEL W. COOK, D.D., 79, who served parishes in Minnesota and was several times deputy to General Convention.

† THE VERY REV. WILLIAM H. A. COOPER, 91, former Church Missionary Society worker, who served large parishes in Plymouth and Bradford, drawing enormous congregations and training over 40 curates, and later Dean of the Cathedral in Karachi.

† THE VERY REV. ROBERT B. HALL, 81, who served missions and parishes in Arkansas, South Dakota, and Louisiana before becoming Dean of St. Paul's Cathedral, Oklahoma City.

† THE REV. JOHN W. HILDEBRAND, 81, who served congregations in Maryland, Wyoming, and Minnesota before becoming for 19 years rector of St. Andrew's Church, Ft. Worth.

† PAMELA FLAGG EPTING, 53, wife of the Bishop of Iowa.

† THE RT. REV. LLOYD E. GRESSLE, 81, VI Bishop of Bethlehem and former Dean of the Cathedral of St. John, Wilmington, Delaware.

† CARMAN ST. JOHN HUNTER, 78, first woman to direct a national program department [National and World Missions] at the Episcopal Church Center.

† THE REV. ALLEN WEBSTER JOSLIN, 84, who served parishes in South Carolina, Massachusetts, and North Carolina.

† THE REV. GORDON LYALL, 82, for 26 years rector of St. David's Church, Glenview, Illinois

† THE REV. CANON GILBERT D. MARTIN, 80, rector of parishes in Virginia and New Jersey, who in "retirement" was Vicar of St. Peter's-at-the-Light, Barnegat Light, New Jersey.

† SISTER MARY DOROTHEA, the last member of the Poor Clares of Reparation.

† SISTER MARY ELECTA, CSM, in the 40th year of her life profession.

† HELEN MOSK, 97, faithful member of St. Paul's Cathedral, San Diego.

† GEORGE G. SEIBELS, Jr., 87, Mayor of Birmingham, who helped unite the city during the Civil Rights era, an active communicant and lay reader of the Cathedral Church.

† THE REV. JOHN GORDON SWOPE, 76, former Canon to the Ordinary of the Diocese of Arkansas and later rector of St. Mark's Church, Little Rock.

† HAZEL TEITZEL, 104, active communicant of St. John's, Wichita, Kansas, and a member of the Daughters of the King.

† THE REV. FORREST E. VAUGHAN, 86, who served parishes in Indiana, New Jersey, Pennsylvania, and Mexico.

† LUCILLE McPHILLIPS URMEY, 82, founding member of the Church of the Good Shepherd, Eastlake, Alabama, and Altar Guild seamstress.

† THE REV. CHARLES WALLIS, 50, who served parishes both in the Episcopal Church and in the continuing church movement.

† THE RT. REV. J. STUART WETMORE, 84, retired Bishop Suffragan of New York.



NORTHERN LIGHTS

When I was at college I had a Hindu girlfriend who accused me of cannibalism. After all, claiming to eat the body and blood of a dead God, what else could I be?

Seeing as she was an attractive eighteen year old, I found this kind of literal-mindedness thoroughly charming.

It is easy to get the wrong end of the stick when reading the Bible by taking a metaphor literally or, conversely, taking a literal event to be a metaphor.

This is particularly easy to do with St. Paul, who as St. Peter dryly observed, wrote "some things hard to understand." But Paul is worth struggling with since he has so many important things to say – particularly about what 'life' means.

We are naturally inclined to think of life and death in biological terms: death as the absence of life. But for Paul, biological life is not very interesting. From his point of view, you can be physically in the pink, and enjoying a busy and successful career and still be dead as trilobite.

Paul thought that the dead and

the living inhabit the same world, and do business together. He thought of this world as a kind of topsy turvy 'Night of the Living Dead', in which the foreign invaders are the living – those who have been baptized. John Q. Public, the non-Christian, is dead but mistakenly think he's alive.

Paul addressed his fellow Christians this way: "And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the children of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind."

Most of us are inclined to think of life after death as some kind of prolongation of biological life, but Paul thought of it differently, as did Jesus. Resurrection life is something much more real than physical life.

C. S. Lewis in his book *The Great Divorce*, writes of people

arriving in the next world as being like ghosts who are so delicate before they become acclimatized to Paradise that the soft grass hurts their feet like iron spikes, and raindrops feel to them like falling lead. What is real, what is substantial, what endures, he argues, is spiritual reality.

It is hard for us to let go of an idea that what is most 'real' is what we can see, touch, hear, taste and smell. 'Spiritual' seems almost by definition 'airy-fairy'. But let go of this idea we must, for it is a necessary step on the road of conversion.

Oddly, what makes possible our transformation from living death to eternal life, is the physical resurrection of Christ, who took a mortal body into heaven. Those who scoff at the idea of a bodily resurrection, and argue that it is merely a metaphor, have missed this most basic logic of the Christian faith.

The resurrection makes sense of us: we do not need to make sense of it any more than a nursing child needs to make sense of her mother. Understanding will come. For now we see through a glass, darkly, then face to face, now we know in part, then shall



we know even as we also are known.

*—The Rt. Rev. Anthony Burton,
Bishop of Saskatchewan, is the
Digest's Canadian
Correspondent*

Bishop Burton's articles are collected at the Diocese of Saskatchewan web site which displays a large assortment of photographs of ministry in northern Canada. You can find it at <http://saskatchewan.anglican.org>



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WEDDING MUSIC

A church wedding is a service of congregational worship. The center of the service is God, not the bridal couple, and the music selected for the occasion needs to reflect the majesty of God, thanksgiving to Him for the institution of Christian marriage and the sacred covenant which the couple is entering.

To this end, texts which are to be sung should be biblical or biblical paraphrases. In the Episcopal Church, *The Hymnal* is the basic source book for appropriate music since a biblical standard has already been placed on its contents. It is appropriate to use hymns for processionals and recessionalns and for the congregation to sing hymns during the service. By using *The Hymnal* as a basic source book, one is protected from secular musical intrusions. Secular music, whatever its quality, is not acceptable in a worship situation. Those planning weddings need to seek and accept the advice of church music professionals who are trained to guide in the selection of music. Their repertory will provide many alternatives to the

banal music which unfortunately has become all too common.

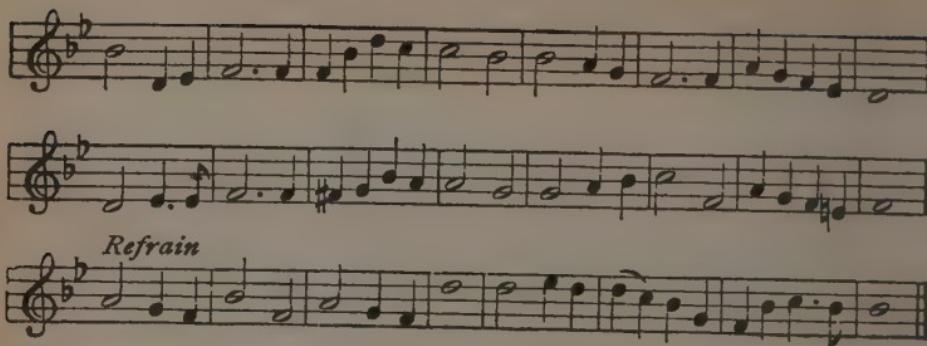
Music is a powerful symbol. Music for a Christian wedding symbolizes the hopes and aspirations of all for the bridal couple's future in Christ.

*John R. Shannon, Professor of
Music Emeritus, Sweet Briar
College, National Altar Guild
Association Epistle*

THE POOR

The poor of Christ are the Church's special treasure, as the Gospel is their special property, the Church the home of the homeless, the mother of the fatherless. The poor are the wealth, the dowry of the Church; they have a sacred character about them; they bring a blessing with them; for they are what Christ for our sake made Himself...He in them and for them intercedes for us with the Father; in them He who gave them to us, the means and the hearts to relieve them, will receive our gifts; He, before men and Angels, shall acknowledge as done to Him, what for His sake, we did to them.

E. B. Pusey (+1882), in The Mind of the Oxford Movement (Stanford: 1960).



O SION, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That he who made all nations is not willing
One soul should perish, lost in shades of night:

Publish glad tidings:

Tidings of peace,

Tidings of Jesus,

Redemption and release.

2 Proclaim to every people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how he stooped to save his lost creation,
And died on earth that man might live above.

Refrain

3 Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious
Till God shall bring his kingdom's joyful day.

Refrain

4 He comes again! O Sion, ere thou meet him,
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

Refrain

THE STORY BEHIND THE HYMN

One of the enduring and most stirring missionary hymns was written by a rather quiet literary woman, whose own mission was to her immediate family. Mary Ann Thomson was born in London in 1834 and died in 1923 in Philadelphia, where her husband John had long been head of the Free Library. His tenure saw the library's growth to the point of planning the vast buildings modeled after the palaces of the Place de la Concorde. According to her own account, Mrs. Thomson, who had written numerous other hymns generally forgotten today, completed this one three years after she had started it in 1868 while nursing one of her children who had typhoid fever. That was the year Henry Smart published his tune for "Hark, hark, my soul!", which Father Faber had written in 1854.

Mary Ann Thompson especially admired Smart's music and intended her verses for the same tune, "Pilgrims". As it turned out, her hymn eventually was published, but to music by James Walch (1837-1901).

The hymn and tune have been staples of Anglican hymnody

since 1892, although along the way the original second and third stanzas were deleted; the whole text is bound to be suppressed by relativists who scorn the missionary imperative. Among the neglected lines are:

*Behold how many thousands
still are lying*

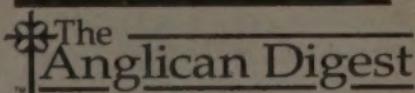
*Bound in the darksome prison-
house of sin,*

*With none to tell them of the
Saviour's dying,*

*Or of the life he died for them to
win.*

The last line of the present third stanza is an alteration of the confident – and valid – phrase: "And all thou spendest Jesus will repay." An elderly friend of mine remembered singing that, and we both agreed that it was handsomely practical and Pauline: perhaps too much so for the ascetically delicate.

*The Rev. George William Rutler
in Brightest and Best, available
from The Anglican Bookstore
1-800-572-7929*

The Anglican Digest

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THE ARCHBISHOP'S VOICE

THE CHURCH IS NOT PERFECT

As the third millennium begins it is important to acknowledge that many awful things have been done in the name of the Church which blight the good name of the Founder of Christianity.

At times in its history, the Church has defamed the name of Jesus Christ. It played a part in the Crusades, of course, and in the victimization of Jews in the Middle Ages and in Nazi Germany, the Conquistador invasions of South America, and the 'wars of religion' at the time of the Reformation. It has contributed to the oppression of women; to policies of imperialism, slavery, and the repression of free speech; and in so many situations, sadly, it has proved a stumbling block to the establishment of a just or lasting peace. All these examples – a mere selection – demonstrate the terrible way in which we have let Jesus Christ down.

The Church, like its constituent members, can never be more

than human. In spite of our calling to be people who exemplify a gospel of freedom and peace and the many magnificent examples of those who have practised that, history shows that we have fallen a long way short of these high standards. But however much we may dislike the inadequacies of such a body, or disown its terrible history, the power of Jesus Christ in his body can empower its renewal. Of course, there are those who on principle would say with the nineteenth-century writer George Tyrell that, 'I would welcome Jesus Christ if he did not come with his leprous bride, the Church.' Colorfully put! But that's just the problem with Jesus: he turns up in the most curious company and sees possibilities of redemption everywhere.

Just as Christ lived alongside us, recognized our humanity and sought to inspire us to transcend it, should we not work continually to improve the Church?

The question all churches must address in this: *How can we once again become a powerful tool of*

God's kingdom? In other words, how can we call all people to the loving claims of a God who is 'Our Father'?

We know the answer already. The Church's duty is to embody Jesus for the world – to seek to be him. Based on the portrait we have discovered of Jesus so far, what does that mean the Church should be?

The essence of Jesus, as I see him, is *self-giving*. This is not the same as self-sacrifice – that implies, to modern ears, an unhealthy negation of one's own personality. Self-giving is a far more costly thing. Instead of simply 'doing away' with our own desires and feelings, if we wish to be self-giving we must *redirect* them towards the service of others. A self-giving Church is one which, regardless of the cost to itself, will be absolutely dedicated to the needs of others. It will not willfully throw away its long-standing and hallowed traditions to do this. But it will be prepared to put itself on the line, as Jesus did.

We must remind ourselves that our sole reason for existence is to celebrate the gift of his life, and to serve the world in which we live. That will require radical

adjustment to the way we live and behave. Just as Jesus surprised people with his unorthodox ideas of what the Messiah or the Law should mean, the Church must surprise people who expect all institutions to be the same. We must reject insularity, exclusion and the assertions of petty power. Most of all, we must look with Jesus towards a new world, almost within our grasp, where the corrupt order of this present world is changed for ever.

• *Loose叶*





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